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Glen A. Pierce

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The Christian and Authority



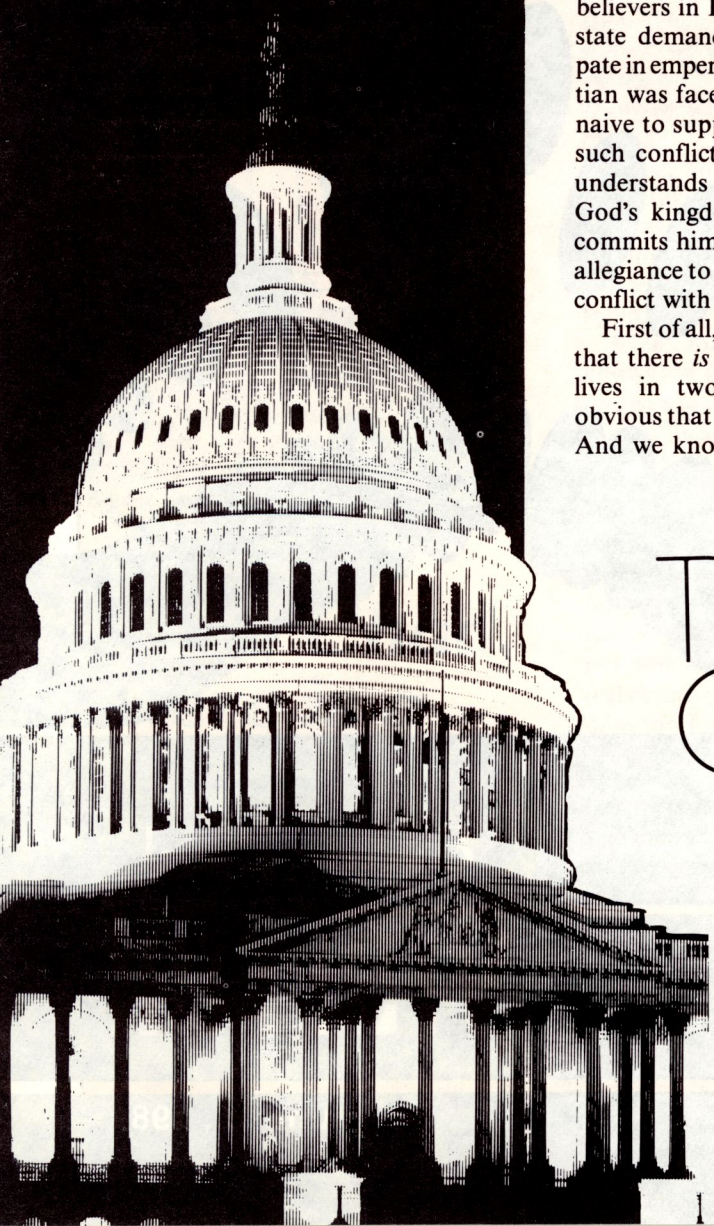
Evangelical

VISITOR

June 10, 1981

Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish men. Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God. Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the King.

1 Peter 2:13-17, NIV



All of us make countless decisions every day. Some of them are very important; many are not. Usually we go through a decision-making process without even being aware that it's taking place. But in our thinking processes, there are some foundational "images" we have of ourselves that govern our choices. We choose our clothes according to the ideological image we have in ourselves; we also pass moral judgments using either a standard we have consciously adopted or unconsciously imbibed. The sum of these things becomes a person's identity: the way he sees himself and the way he hopes others see him.

As Christians, we have guidance in choosing and understanding our identity. Earlier in his letter Peter tells us that we are *God's people*. This means that as a citizen of the kingdom of God, my world view, my values, my decisions—my total outlook on life—must be based on my allegiance to Jesus Christ as King.

This had serious consequences for believers in Peter's day. Sometimes the state demanded that everyone participate in emperor worship—and the Christian was faced with a conflict. But it is naive to suppose that we are spared of such conflicts today. As the Christian understands his identity as a citizen of God's kingdom, and as the Christian commits himself in an uncompromised allegiance to Jesus as King, there will be conflict with the world around us.

First of all, I want to reinforce the fact that there *is* a problem. The Christian lives in two worlds. Of course, it's obvious that we live in the world we see. And we know all too well that we are

under its authority. If you need to remind yourself in a small tangible way, just think of the lump in your throat, the tightness in your stomach, and the beat of your heart when you look into your rearview mirror and see the car with the flashing light coming after you. The New Testament makes it plain, too, that followers of Jesus belong to another world. Peter addressed his readers, "... I urge you, as aliens and strangers in the world..." (2:11). Jesus told Pilate that his kingdom was not of this world—that if it was, his servants would fight (Jn. 18:36). Paul told the Philippians that their citizenship was in heaven (3:20).

The early Christians understood their identity as citizens of the kingdom of God and were aware of their incompatibility with the world around them. It was clear that the kingdoms of the world were in opposition to Christ and his kingdom. The Scriptures tell us Satan is the prince of this world (Jn. 14:30) and the principalities and powers of darkness use this world as their battleground to wage war against God and his people. Ephesians 6:12 tells us, "for our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world." And in 1 Cor. 2:6-8, "... the rulers of this age... are coming to nothing... None of the rulers of this age understood... for if they had, they would not have crucified the Lord of glory."

Now because these early Christians understood both their citizenship in God's kingdom and the fact that the earthly powers militated against God's kingdom, they did not hesitate to use their Christian freedom. Among the early Christians there were some who overemphasized their freedom. This was done on the basis of the doctrine of justification by faith, through their pos-

The Christian and Authority

by David L. Hall

Evangelical Visitor

session of spiritual gifts, or understanding their entrance into the powers and privileges of the age to come. As a result, they sought to cast off the holds that society had over them. This even included subordination to secular governments.

In verse 16 of our passage, Peter says it is Christian freedom that, conversely, necessitates an admonition to be subordinate to the state. In fact, the freedom we have in belonging to God's kingdom is a freedom that enables us to serve in our community.

Jesus gave his disciples an example of this in Matt. 5:41. Because Palestine was under Roman occupation, there were many Roman soldiers throughout the country. They had the authority to make the citizens walk with them and function as their servant for a mile. Jesus said if one of them should ask you to walk a mile, walk two. Now there's two ways one can do that. One is to swallow hard, admit what Jesus said, then grit the teeth and do it. Walk the two miles—yes—but in a quiet, sulking attitude. The other way is to fall into step with that soldier. Ask him about his wife, his children. Express interest in him. Show him Jesus' love. And at the end of the mile when he says you've done your obligation, tell him, "No, the fellowship is good. I'll go another one with you." This is the freedom that the citizen of God's kingdom has—a freedom that keeps the demands of men from upsetting us because we are servants of God.

The general principle is: Live honorably in this world. Peter states this by saying, "Submit yourselves for the Lord's sake to every authority instituted among men. . . ." The verb "to submit" in Greek is in the aorist tense. It emphasizes a particular time; it "pinpoints" the action. This is in contrast to Paul's use of "submit"—usually the present tense. The difference can be of significance. If this were in the present tense, the emphasis would be on the general practice of submitting. But Peter's emphasis is on each time, and the act of decision by which the policy of submission is adopted. Each time we are faced with the choice of obeying human government, Peter says we are to go through a decision-making process based on the facts that we, as God's people, have.

What are these facts? We have already stated two and implied a third:

- 1) The Christian has a citizenship which is not of this world.
- 2) The kingdoms of this world are set against the kingdom of God.
- 3) God's people are to honor human government as being under God's sovereignty.

This third point needs further elaboration. The Scriptures tell us that human government is placed in the world and used by God to keep order in an otherwise chaotic world. The way government is to do this is to punish evil people who do wrong and commend those people who do good (v. 14). And Christians especially should honor this since their whole testimony should be for that which is "good."

The one thing ungodly people want to do to a person whose life is controlled by God's righteousness is to find something wrong. Peter says that by "submitting," we will "silence the ignorant talk of foolish men." The word for "silence" here is "muzzle." It really thrills me to picture someone who is always badmouthing Christians having a muzzle placed on their mouth. We do just that when we live good lives and leave no one an opportunity to capitalize on an ill-used freedom.

Still, this is not the end of the matter—far from it. Despite the emphasis on subjection to human authority in this passage, Peter is no champion of political quietism for its own sake. Nor does he wish to deify the Roman state as the ultimate authority to be obeyed under all circumstances. He is very careful with his vocabulary. Christians are to "submit" to society's power structures, not to "obey" them. Peter remembers that he is addressing a covenant people whose exclusive "obedience" is to their Lord. "Honour" belongs to the emperor, but "fear" (reverence) only to God. Should there come a conflict between the two obligations, neither Peter nor his readers could have any doubt as to which has the priority. "We must obey God rather than men" (Acts 5:24).

There are times when human governments—because they *are* human and because they are under the power of the ruler of this age—overstep their bounds. When this happens, the response of God's people is clear. Mordecai did not bow to Haman; the three Hebrew men did not bow to the image Nebuchadnezzar made; Daniel continued to pray; the

In this issue . . .

The Christian and Authority . .	2
CHA Convention Report	5
How becoming missionaries improved our financial situation	6
A time to grow	7
Every day he visited my father	7
Showing He Cares	8
Beyond Greetings	9
Church News	10
Previewing the Foundation Series for Youth and Adults	12
Readers Respond	14
Editorial: Singing the faith	15
"Yes, Chad, there is a pot of gold at the end of the rainbow"	16

On the horizon . . .

. . . a look at retirement and the process of aging . . .

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June 10, 1981

next page please

disciples continued to witness; the early church would not say, "Caesar is lord."

But even when there is no explicitly stated opposition, the citizen of Christ's kingdom cannot afford the luxury of complacency. The world is still no friend of grace. We dare not relax in the security of a seemingly congenial society. Biblical realism should make us live in the knowledge that the conflict is there—regardless of the appearance. And the Biblical response is to continually keep Jesus Christ as King in our lives.

This affects our attitude toward government as having any lasting solution. Human government is a Band-Aid; the healing of the wound comes with the consummation of the Kingdom of God. Therefore, there is some question as to the Christian's reliance on government institutions. Consider law courts. Believers are certainly not to take other believers before this unspiritual system (1 Cor. 6:1f). Because the courts are so vulnerable to the corruption of power, James warns about the way they can be used to exploit the poor—and exhorts God's people to be on the side of the poor (2:6).

Yet there are examples that show the early Christians used privileges offered by human government when it was to their advantage. God sometimes uses human governments to achieve His purposes. Consider these illustrations in Acts: Paul uses his Roman citizenship for a more just treatment (16:37). The city clerk of Ephesus prevents mob violence toward Paul (19:35-41). Roman troops restore order in Jerusalem and save Paul's life (21:30-40). Paul uses his Roman citizenship to avoid flogging (22:23-29). Paul appeals to Caesar (25:10).

"The Scriptures tell us that human government is placed in the world and used by God to keep order in an otherwise chaotic world. The way government is to do this is to punish evil people who do wrong and commend those people who do good."

There was no certain policy that each church followed regarding government and courts; neither is there for us today. But the one thing that was followed was the fact of Christ's Lordship in their lives. The final question for us is, then, "What will best honour my King and forward his kingdom?"

This attitude of loyalty to Christ's kingdom is sometimes misunderstood as insurrection. That was the charge against Christ, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a King" (Lk. 23:2). John 19:12 reports, "The Jews kept shouting, 'If you let this man go, you are no friend of Caesar. Anyone who claims to be king opposes Caesar.'"

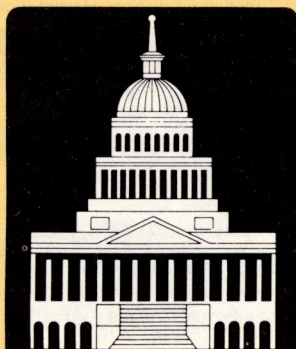
The same charge was leveled at Paul and other disciples. Acts 17:7 quotes the accusers, "They are all defying Caesar's decrees, saying that there is another king, one called Jesus."

Now granted, these charges of insur-

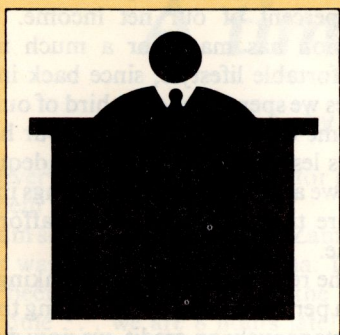
rection were often due to misinterpretation, but other times, they were not. But regardless, the imprisonment was always very real. And notice that those early followers of King Jesus submitted to the consequences when it came down to it. Sometimes God miraculously delivered. He did with Peter in Acts 12. On the other hand, he opened the jail in Philippi with an earthquake, and Paul chose to stay and give testimony (Acts 16:22f). But Paul didn't always submit. He gives an account in II Cor. 11:32, 33. "In Damascus the governor . . . had the city . . . guarded in order to arrest me. But I was lowered in a basket from a window in the wall and slipped through his hands."

But when Paul was in prison and seemingly abandoned there, his voice is triumphant:

"Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. As a result it has become clear through-



"Despite the emphasis on subjection to human authority in this passage, Peter is no champion of political quietism for its own sake. Nor does he wish to deify the Roman state as the ultimate authority to be obeyed under all circumstances."



out the whole palace guard and to everyone else that I am in chains for Christ. Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly" (Phil. 1:12-14).

I hope the picture is coming into focus. The thing that the citizen of the Kingdom of God is concerned with is loyalty to Christ as King and with service in the advancement of that Kingdom. If that can be done by submitting to the authorities, that's the way to go. If it can be done by legitimately using the authorities—fine. But because of our higher allegiance, we *never* compromise our loyalty to Jesus Christ. Accommodation to human authority that causes a question in our allegiance to Jesus as King is out.

This type of allegiance is no small commitment. It can come only when we, by God's Spirit, have been made to see that "the world in its present form is passing away" (1 Cor. 7:31), and that we have a response of love to make to the King whose kingdom is not of this world.

As Jesus stood before Pilate, the people who for hundreds of years had been God's people cried, "Crucify him!"

"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests answered (John 19:15, 16).

God's people today dare not turn their allegiance to "Caesar" just to maintain the status quo, nor give in to compromising demands just to avoid confrontation. Jesus is the King—and he has called us to be his subjects. ■

CHA Convention Report

by Simon Lehman, Jr.

The Christian Holiness Association hosted its 113th Annual Convention in Louisville, KY, April 21-23. The theme, "Holiness for the Healing of the People," was highlighted in major addresses by David Seamands, Frank Stanger, and John Hendricks.

In my opinion, this is a new day for the holiness message. The seminars and the public services were among the best I've heard. Especially excellent were the seminars on camp meetings, church growth and missions. At any cost you should get the following cassette tapes: "Holiness for the Healing of the People," by David Seamands, "Holiness, the Answer for Injustice," by Frank B. Stanger, and "Holiness, the Standard of God's People," by John E. Hendricks. Tapes can be secured by writing the CHA office, 7 Lawrence Ave., Stanhope, NJ 07874.

Attending the sessions were 317 regis-

tered delegates, 26 exhibitors and an influx of several hundred persons from the community for the public meetings. Twenty-eight Brethren in Christ persons were present.

Darius Salter continues as Executive Director of CHA, with Leo Thornton serving another year as President. The following Brethren in Christ persons serve on the CHA Board of Administration and/or various committees: Arthur M. Climenhaga, David E. Climenhaga, Henry A. Ginder, Charlie B. Byers, R. Donald Shafer, Dorcas Climenhaga, and Simon A. Lehman, Jr.

The 1982 CHA convention will be held in Kansas City, MO, April 20-22. Mark it on your calendar now. The theme will be "Holiness and Revival."

Simon Lehman, Jr. is the denominational representative to the Christian Holiness Association.

Resolutions Adopted By The 1981 Christian Holiness Association

ON AFFLUENCE AND SIMPLICITY OF LIFE

The American people have been experiencing a steady rise of affluence. Included in the causes of our affluence is a disproportionate share of the control and ownership of the earth's resources. This imposes upon us a serious stewardship responsibility. The finite nature of these resources and our Christian responsibility demands that we drastically reduce waste of these resources and restrict our luxuries.

Therefore, the Christian Holiness Association calls upon the Christian community to embrace a simpler life style compatible with good stewardship. We need to demonstrate greater sensitivity to the disadvantaged multitudes who experience physical and spiritual hunger; and who are deprived of both the knowledge of the gospel and the necessities of life. We are constrained by the love of Christ to use less and to give more.

ON VALUES AND VIOLENCE

Today our society is confronted with the issue of violence. This is evidenced by such matters as increased child abuse, assassinations and assassination attempts, and a wide acceptance of war as the primary method of settling international disputes. The Holiness people have always been committed to the promotion of those Biblical principles which bring about healing and wholeness in the home, church, and society.

Therefore, be it resolved that in all possible ways the Christian Holiness Association endorse and promote those Christian virtues that will make for love, peace and tranquility.

How becoming missionaries improved our financial situation

When one thinks of the benefits associated with missionary service, financial prosperity does not leap to the forefront. The excitement of introducing people to Jesus, the challenge of living abroad in unfamiliar surroundings among new people, the chance to live a life full of out-of-the-ordinary experiences—all these are normally associated with missionary service. But financial stability? Hardly! Such, however, has been our experience since coming overseas.

One reason our financial status has improved is because our mission agency regularly monitors living costs in the places it stations missionaries. If prices

go up, or the dollar sinks in value, the agency sends extra funds (if available) to meet the additional need. Before becoming missionaries, our salary was more static, and with the inflationary pressures of the last few years, was scarcely adequate.

More important than an adequate salary, however, has been a complete turn-around in our use of credit. Mission policy discourages credit buying. For instance, when missionaries go to the field they are able to buy a car with cash they have saved during deputation. When we bought our car in this way, we felt much more in control of the situation. We knew what we had to spend and could make the salespeople come up with their best deals. There was never a question of whether we could get the money, since the cash was in hand.

Now, instead of making car payments, we are saving for our next car. Instead of paying the bank for the use of their money, we are earning interest on the money being saved for the next car. Although incredibly simple, buying in this way saves hundreds of dollars.

Another change for the better has been in our use of consumer credit. Credit cards made buying so easy. Only later did the principal *and interest* come due. It was embarrassing at tax time to see how much we could deduct for interest paid to credit card accounts.

The use of credit cards is almost nil in our adopted country. We use cash for all our purchases. Everybody accepts cash. Nobody checks to see if our money has expired or calls a central clearing office to see if our cash is good. They give us the money. It is so beautifully simple! If we don't have the cash, we don't buy the merchandise. But we don't have any burdening interest payments either.

Our mission agency makes provision for us to save for other worthwhile goals as well. We are now saving for our children's college educations. We probably will not have saved enough for their entire college bill by the time they are ready to go, but at least we won't go into the college years with an empty bank account.

One pleasant side-benefit of missionary service is the fiscal responsibility and planning that our mission board taught us.

When we came to the field we decided to limit our housing expense to twenty-five-percent of our net income. This decision has made for a much more comfortable lifestyle, since back in the states we spent over one-third of our net income on housing. Though our housing is less elaborate here it is adequate, and we are able to do many things in our leisure time that we couldn't afford at home.

The reorientation in our thinking has been pervasive. Instead of buying things spontaneously on credit, we now decide on the things we need and then save for them. Just as a child's anticipation of a birthday party is almost as much fun as the actual event, so is the anticipation of an upcoming purchase. When the money has been earmarked for a specific purpose, and has not been taken from another part of the budget, it makes the purchase all the more satisfying.

Whether these positive changes in our family financial picture would have occurred without the prompting of the mission organization is hard to say. The disciplined lifestyle they have encouraged has made it easier to curb our spending and increase our saving.

Can other Christians adopt the principles which have improved our financial position? The essential ingredient seems to be discipline; disciplining one's self to wait, rather than instantly gratifying a want. One way the world so easily ensnares us is with the idea that we should have many of the things which appeal to us. In contrast, discipline resists and evaluates whether the purchase is really necessary. Then, if it is, discipline dictates that one wait until he or she has the cash before making the purchase.

Perhaps church members could work together, encouraging one another in more disciplined spending patterns. When others are living disciplined lifestyles it's easier to do so yourself. The money not given to banks in interest could then be used for personal or kingdom purposes. Certainly, getting out from under the pressure of debt is also a wonderful relaxer. As Romans 13:8 says: "Let no debt remain outstanding, except the continuing debt to love one another. . . ." (NIV).

—Name withheld

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A time to grow

by Faithe Musser

"Everything works together for good to them that love the Lord."

I am sitting on a "good, old" Zambian train waiting to arrive in Choma. There has been a slight change in the time schedule . . . we are 8 hours late! The delay is not unusual and it gives me a chance to reflect. As I think back over my time in Zambia and the changes I have experienced, I thank God for all he has taught me.

When I first arrived in Zambia in 1979, I was sent to Malawi to wait for my work permit. I remember waiting there . . . one week . . . two weeks . . . three weeks. . . I thought Pete (Stern) would never call to bring me back to Zambia. But that time in Malawi was not wasted. The Lord used every minute to develop precious friendships, to pre-

pare me for what lay ahead, and to teach me to rest on him. My theme song during that time was "He leadeth me, O blessed thought." He led me to Zambia.

Though this is not a new country to me, my experiences here definitely have been. I have always enjoyed traveling and the Lord has used this for his service. I have learned what it means to be a "tramp for the Lord," sleeping in as many as three different beds in one week. In my traveling God has blessed me with warm friendships and with an opportunity to meet many beautiful people I would not have met had I been stationary. The Lord brings people in and out of my life—some who uplift me, some who carry me, and some with whom I have the privilege of sharing Jesus.

God's timing is perfect. As I have been moved from place to place it has always been clear to me (usually afterwards), "Wow, that was God's timing that I was there."

Faithe was born in Zimbabwe, daughter of missionary parents Earl and Lois Musser. She has been giving voluntary service in Zambia since October 1979.



Faithe in the kitchen at Sikalongo.

By no means is it always an easy road. God has taught me that what I want is not always best. Sometimes the best way is the way that hurts. This is how I grow. Through the grace of God I learn his way, little by little. "Lord, I don't want to do this or move to that place, but I lay it down before you. You give me the desire, as I choose to lift up your will."

Every day he visited my father

On Father's Day last year, Emerson Frey of the Manor congregation was the featured soloist in our morning worship service at Pequea. After Emerson's solo, "I Am Not Worthy," Jo Hart, a member of the Pequea congregation, shared this testimony about her father.

For most of my life, right up until two days before he died, my father was not a Christian. But he was a good man. He certainly taught us the value of unconditional love for the family and he always loved us, no matter what we did or said.

But when he was only 62 years old, he became very ill and was given only six months to live. So we brought him home from the hospital. My husband John and I had not yet met the Lord, so

we had to deal with this situation with our own resources, which is never easy (and I think in this situation was impossible). But somehow we got by.

During the last months of my father's life, there was a man who came to see my father several times a week. Often, when I stopped by after work to see Daddy, this man would be there, with his Bible. I am sure he bore a tremendous burden on his heart for my father's soul.

My father died, and about a year later my husband John and I met the Lord—first me, then John. It became very important for me to know whether or not my father had died trusting in the Lord. So one day I asked my mother what she thought. She told me that because this man had come every day to

talk with my father, that a day or two before he died, Daddy had indeed accepted the Lord as Savior. I count it as one of the greatest joys of anticipation that when I go home to be with the Lord, that after seeing Jesus, I will be able to meet my father in the company of the redeemed.

I never had the chance to thank that man who came every day to visit my father. He was my father's employer, and he is here today—Mr. Emerson Frey.

Emerson did not know he was the "missionary" Jo was talking about until she named him. Words cannot capture the look of surprise we saw come over his face, nor convey the drama of the moment which electrified the congregation. But it was a high moment in our worship service that day.

Gerald Wingert
Pastor of the Pequea congregation



Leslie, Curtis and Jonna Book in London, during the summer of 1980.

Showing He Cares

by Leslie Book

The Brethren in Christ International Fellowship (U.K.)* is situated in London, England. Its function is to provide spiritual and social assistance to Brethren in Christ people in the area, concentrating on those from Zimbabwe and Zambia. Rev. and Mrs. Elias Moyo, who were the pastoral couple leading the Salisbury congregation in Zimbabwe, have been named warden (administrator) of the Fellowship. During their seminary leave, Curtis and I are serving as assistant administrators.

To find out more about the ministry, take a peek at the activities in and around our home as Curtis and I seek to be ministers of God's love.

The telephone plays an important part in the ministry. Listen to part of a "conversation" between Louisa Ndlovu and me:

"Hello, Louisa, how are you?"

"I'm all right. How are Curtis and Jonna?"

"They are fine, although they both are just getting over colds. I've been thinking of you and wondering how things are going."

"It's all right. I've been so busy lately. In fact, I just came home from work."

"How do you manage going to school, being a wife and mother, and working, too?"

"I'm so tired."

"It sounds like you feel frustrated."

"Yes, but it's all right."

"I've missed you. Perhaps we could get together soon. Can you pop by Sunday evening?"

"Yes, we'd love to. See you then."

Besides keeping in touch with people and their needs, the telephone is used to gather information on events, social services, etc.

Visiting in private homes is a weekly occurrence. We may meet in a single student's room or a family's lounge. There the talk is accompanied by tea

and biscuits. Conversation centers on work, school, family, politics and often on how faith can apply to these dimensions of one's life.

Folks enjoy getting out of their regular routine and seeing where we live, too. Home-baked cakes and breads are usually the special attraction at our place. At times our home is a meeting place for several people to become acquainted. A Christmas party was the scene for ten young people to meet each other and have fun.

Gathering and distributing information is another dimension of our work here. We have lists of other Christian and charitable organizations and have some idea of their services. Also, we share any information or news from the churches in Zambia, Zimbabwe or North America. The Fellowship receives copies of *Good Words*, the Zimbabwean church paper, and the *Evangelical Visitor*, which we pass on to interested people.

Bible study groups are an important part of our ministry. Meeting one-to-one with a young person enables free discussion and learning to occur. Curtis meets approximately twice a month

*United Kingdom



Shown here (with the arrow) is the 151 Field Road property purchased this spring for use by the Brethren in Christ International Fellowship (U.K.). The three bedroom terrace house is located in an international community in east London, in closer proximity to most members of the Fellowship than the 22 Russell Road facility used previously. This building provides living area for the Curtis Book family and adequate room for group meetings in a large lounge area. Members and friends have helped furnish the new property.

with two single fellows, Nkosinathi Khumalo and Gilbert Mabasa, for study, prayer and fellowship. I meet twice a month with a single girl, Pangisile Nyoni. She told me recently, "I've grown as a Christian since you've been coming." I can say that for myself as well. Friday evenings there is a Bible study at the Naison Msebele home; on Monday evenings a new study may begin in the home of Edgar Moyo. The Bible studies are a time for discussion, application and prayer. I have been impressed many times with the scriptural insight displayed by the participants.

Sunday meetings had been held bi-weekly during November, December and January. However, they were discontinued due to scheduling difficulties. Lately, many persons have shown renewed interest in getting these meetings started again. I've especially noted the children's interest in "having church" again.

I am becoming aware that many Brethren in Christ Zimbabweans want their children to be familiar with the Bible and its direction for living. Tandi Msebele recently requested that Curtis "preach to my children, like the Ten Commandments." Another mother has shared with me that she advised her young daughter not to accept baptism into a local Catholic church. It appears that both the children and their parents would welcome a Sunday school.

We are also in London as a contact/hospitality center for traveling brothers and sisters. We have entertained visitors from North America, Zimbabwe, and Zambia. We often receive calls or letters requesting sightseeing information, maps, lodging, or just a desire to visit with us. We welcome these contacts and attempt to assist in any way we can. Many of the people we know here in London are eager to meet former missionaries or church leaders. Sometimes we can help to arrange such meetings.

These are some of the functions of the Brethren in Christ International Fellowship (U.K.). It is people sharing, caring, giving, receiving—all as an outgrowth of Christian love. People here are rediscovering that the Brethren in Christ Church is interested and cares about them. But more importantly, they are realizing that Jesus Christ is even more interested and concerned about them.

Beyond Greetings

by Miriam Stern

"Greeting are important!" This is strongly intoned to newcomers to Africa. Even after years of knowing better, I sometimes find myself rushing into the matter at hand before inquiring if the person "got up," how the husband and children are, and "what is being said," meaning news.

The Sunday service in the classroom was over. People were busy gathering their books and children in preparation for leaving. Being near the door, I could give nods and quick greetings to "passer-outters."

Just then Zach came by and shook my hand. Noting that he looked unusually gaunt and tall I exclaimed, "Mr. Hatontola, you look so thin!" (No formal greeting, mind you!) He quickly replied with feeling, "Oh, Mrs. Stern, the things happening at our house can make you thinner than if you were sick."

"Oh," I replied, "perhaps we should talk."

Lowering his eyes he said, "I could be very grateful."

As we rode home I shared this conversation with Pete. We viewed this couple, both of whom were primary school teachers, as having above average potential for creating a good home and contributing to our emerging Lusaka church life. We even commented that we must develop a relationship with them before they had marital problems, as so many Zambian marriages were in difficulty with church people seemingly oblivious to the problems causing this. Now something was wrong with our ideal couple. Were we too late already? We determined the priority for next afternoon was a visit to their home.

Zach was in the garden when we arrived. After usual greetings we went inside. The living room bespoke signs of affluence—TV, stereo (since stolen),

lounge set, china closet—in fact, too much for the small room in the standard government teacher's house.

How do we begin, we wondered, because Mrs. Zach, who had not been in the conversation the day before, was sitting before us. We still thought it was a marital problem.

Conveniently, the baby (and only child) cried, necessitating the mother leaving the room. Seizing our opportunity we said to Zach, "The problem you mentioned yesterday, would you like to talk today or make an appointment for later?"

"Oh, we can talk now," Zach replied as his wife returned to the room. We somehow realized at that point that the problem was not between them. Then the story unravelled.

Mrs. Zach had trouble carrying a pregnancy to term. At last they were blessed with a little girl they named Chipso, meaning "gift." She was certainly special in view of their earlier disappointments.

Recently Mrs. Zach was troubled with dreams in which she saw certain ancestors. Upon waking she found a physical manifestation, either marks or a rash, where the ancestor touched her, usually on an arm. This happened repeatedly.

We asked if they sought advice. They had not "gone." (Sigh of relief for us.) Scientific thinking would denounce all they told us as unfounded but we have come to attribute many local problems to Satan's *fear strategy* to catch people in his net.

Sharing became easy as we encouraged them to recognize this as an attack of Satan to make them afraid. Jealousy plays a big role and just maybe someone was jealous that now they had a child and were doing well in every way. Upon inquiry we were satisfied that they used no charms or amulets as protectors, then prayed with them and for them to be covered by the blood of Jesus Christ.

Ira and Miriam Stern share in a church planting ministry in Lusaka, Zambia.

(next page please)

They were instructed to saturate their minds with God's Word before sleeping, praying for complete coverage while asleep. And IF any such thing should occur, to speak our *loudly*, "In the Name of Jesus, leave me."

Well, such relieved people! Peace was written on their faces. That is the last time Satan had his fun at their expense. Frequently we ask about it and it's always "there's been nothing since."

Somehow we feel it would not have been long before investigations would have begun to smell out the witchery. So many of our church people do not seem to know what to do with their problems of this nature.

The point of this story is NOT that we should omit the conventional greetings but that we shouldn't stop there. I wonder how often we have glibly performed convention and failed to discern real areas of hurt in people. As Jesus said, "This ye ought to have done and not to leave the other undone."

Focus on ethical problems of professional life

Papers on the ethical problems in professional life were presented at the 1980 annual meeting of the Marpeck Academy, a group of professionals and academics in the Washington, D.C. area, who have ties to the Anabaptist community. These papers are now in a booklet titled, *Proceedings—Marpeck Academy*.

The collection begins with a 1979 paper, "Profession and Faith: Marpeck as Model," by Paul Peachey, professor of sociology at Catholic University of America. In the paper Peachey argues that "the life of 16th Century Anabaptist scholar Pilgrim Marpeck is an appropriate model for contemporary professionals of the integration of profession and faith." Marpeck Academy is named after Pilgrim Marpeck, who was an engineer and lay theologian.

Included in the proceedings are 1980 papers by Dean Mann and Verle Headings, both medical scientists engaged in basic research; Merritt Birky, researcher in the National Bureau of Standards; and Melvin Loewen, official in the World Bank. Peachey and D. Merrill Ewert, assistant professor at the University of Maryland, edited the collection.

Copies of the proceedings are available for \$2. Write to Marpeck Academy, 3514 Shepherd St., Chevy Chase, Md. 20015.

Church News

Annual Atlantic Conference Missions Prayer Fellowship Meeting

More than 250 persons shared in the April 30 annual meeting of the Atlantic Conference's Missions Prayer Fellowship, held at the Elizabethtown, PA church. The theme for the day was "Reach Out—Touch—Give—Because You Care."

Arlene Miller, Secretary of Home Ministries for Brethren in Christ Missions, spoke on "Reach Out—to Whom?" An afternoon panel, chaired by Merle Brubaker, spoke on the subject "Convinced—to Commit—to Care—Because"; "God Cares" by W. Dale Allison; "God Cares for Me" by Mary Hoke; and "God Cares through Me" by David Brubaker. Miriam Bowers and William Hoke gave added examples of "God's Caring for Me."

The devotional was given by Mrs. Sherry Eldred. She asked some challenging questions for us to consider as "We Reach Out." The prayer period was led by Mrs. Maybelle Kanode.

The offering amounted to \$1,104 which, less expenses, was given to the National Missions Prayer Fellowship project, the Retired Missionary Fund.

**inward
and outward
bound in
the eighties**

One in a
series of features
reporting on the
use of the
1980 General
Conference theme

General Conference 1980 and its theme, "Inward and Outward Bound in the '80s," has become a dynamic part of the New Life congregation in Collingwood, Ont., during the past ten months.

Here are a few ideas they have used to implement the theme:

- self-stick *decals* of the logo were mailed to visitors, along with a follow-up letter
- large *wall displays* and *posters* depicted the logo
- sermon* by the pastor, "Roots of the Past Give Wings to the Future"
- review of the *Evangelical Visitor* article "Where is the Church?" by Don Shafer
- essay contest* for youth on "Outward Bound" journey, held during missions month
- monthly themes* are illustrated on the front walls of the sanctuary. For example:
February 1981—Inward-Discipleship
March 1981—Outward-Missions
- extensive use of the new *four color brochure* about the Brethren in Christ Church in making community contacts
- study series* in Sunday school and mid-week prayer meetings

Decal produced by the
Collingwood church



Allegheny Conference

A concert was presented to the **Antrim** congregation on Sunday night, April 5, by the Royal Choir from Heritage School in Hagerstown, Md. • On Sunday evening, April 26, the music group, "The New Dimension," sponsored by the Children's Bible Mission presented the program to the **Chambersburg** congregation.

The Commission on Home of the **Dillsburg** congregation sponsored an overnight adult retreat on May 1 and 2. **John Yeatts** was the session leader. • A Family Life Conference was held by the **Martinsburg** congregation on May 15 and 16. **Dr. and Mrs. Bob Smith** from Souderton were the guests.

Twelve persons were received into fellowship by the **Messiah Village** congregation on Easter Sunday, April 19. • The **Pleasant View** congregation reports holding the James Dobson films in conjunction with three area churches.

Atlantic Conference

"Living with Television" was the topic used for a panel discussion held by the **Lancaster** congregation on Sunday evening, April 26. • The drama, "The Light is Too Dark" was presented to the **Manor** congregation on Sunday evening, May 3, by the youth of the **Lancaster Church**. • On Sunday evening, May 24, a musical, "I Promise to Love" was presented to the **Refton** congregation by an ensemble from the **Cross Roads Church**.

Canadian Conference



On Saturday, April 4, **Mr. and Mrs. Roy Flewelling** celebrated their 65th wedding anniversary. The Flewellings are members of the **Welland** congregation.

On Sunday, April 12, the **Bridlewood** congregation heard Dave Brubaker in the morning worship service. Mrs. Marie Alexander was a guest soloist on April 26. • The cantata, "The Story of the Cross" was presented by the **New Life** congregation on Sunday evening, April 15.

Ray Sider gave a report on the Montreal Lake Children's Home to the **Wainfleet** congregation on Sunday evening, April 26. • The 40 voice choir from the Lancaster Mennonite High School presented a program to the **Welland** congregation on Friday, April 10. • The **Westheights** church reports election of a second deacon, Abe Pankrat, due to the growth of the congregation.

Central Conference

Bishop **Henry Ginder** will hold a series of meetings on family wholeness and Christian growth in the **Amherst Church** on June 14-21. • A Family Counseling Seminar was held by the **Beulah Chapel** congregation on May 1-3. Dr. Paul Entnet and Dr. Stanley Ballard of the Agape Counseling Center were the resource persons.

On Easter Sunday, April 19, the **Fairview** congregation received 12 persons into fellowship. Eight persons were baptized. • A musical program was given by the "Soul Seekers" to the **Pomeroy Chapel** congregation on Sunday evening, May 3. • The **Western Hills** congregation viewed the film "As the Twig is Bent" on Sunday evening, May 3.

Midwest Conference

Rev. Charles Norman was the speaker for a week of revival at the **Mountain View** church on April 26-May 3. Mrs. Norman ministered in music. • The **Rosebank** congregation recently received an organ for the sanctuary. Mrs. Pat Calton donated the organ.

The youth of the **Zion** congregation held their first Guinness Day on Saturday, May 2. After a mystery bag supper, record breaking events were held.

Pacific Conference

Rally Day was held on Sunday, May 3, by the **Alta Loma** congregation. The film "A Distant Thunder" was viewed in the evening service. • Recent guest speakers of the **Upland** congregation were **Allen and Leoda Buckwalter** and **Joe and Marietta Smith**, missionaries to India.

The Missions Prayer Fellowship of southern California met April 24-26, at the **Mile High Pines Camp**. Mrs. Ruth Harms was the speaker with approximately 130 women attending.

For The Record . . .

Births

Bennett: Tegan Marie, April 10; Ted and Cathy Bennett, Heise Hill congregation, Ont.

Byler: Jaron Lemar, April 10; James and Darla (Melhorn) Byler, Big Valley congregation, Pa.

Chase: Priscilla Amity, April 14; Gene and Emily Chase, Grantham congregation, Pa.

Clark: Megan Suzanne, March 29; Roy and Karen Clark, Alta Loma congregation, Ca.

Dick: Jonathan Harland, April 9; Bill and Valerie Dick, Waynesboro congregation, Pa.

Fox: Nathan Jeffrey, March 24; Jeffrey and Karen Fox, Grantham congregation, Pa.

Frey: Corwin Adam, April 14; Mike and Leana Frey, Labish congregation, Or.

Geiger: Robert Bradley, March 15; Bob and Valerie Geiger, Grantham congregation, Pa.

Hanna: Rose Mary, April 14; Fouad and Nabila Hanna, Bridlewood congregation, Ont.

Johnson: Heather Michelle, April 3; David and Suzanne Johnson, Mountain View congregation, Co.

Klinger: Jason Thomas, April 28; Mr. and Mrs. William Klinger, Christian Union congregation, In.

Morgan: Rodney Derrick, March 24; Arthur and Sherry Morgan, Grantham congregation, Pa.

Phares: Rachel Michelle, April 15; Pete and Sharon Phares, Des Moines congregation, Ia.

Winger: Stephanie Elaine, Feb. 23; Lewis and Julie Winger, Westheights congregation, Ont.

Weddings

Masters-Cline: Beth Louise, daughter of Robert and Gloria Cline, Washington Boro, Pa., and Douglas Brian, son of Mr. and Mrs. James Masters, Lancaster, Pa., April 25, in the Manor Brethren in Christ Church with Rev. John Hawbaker officiating.

Miller-Klahre: Lisa Joy, daughter of Mr. and Mrs. Ray Klahre, Clearville, Pa., and Brian Eric, son of Mr. and Mrs. Earl I. Miller, April 4, in the Clear Creek Brethren in Christ Church with Rev. Curtis E. Bryant officiating.

Paylor-Miller: Bonnie, daughter of Mr. and Mrs. M. D. Miller, Greencastle, Pa., and Eric Paylor, April 25, in the Antrim Brethren in Christ Church with Rev. Wilbur Benner officiating.

Wingert-Meckley: Saundra, daughter of Mr. and Mrs. Ramon Meckley, Greencastle, Pa., and Ivan, son of Mr. and Mrs. David Wingert, Chambersburg, Pa., Feb. 15, in the Antrim Brethren in Christ Church with Rev. Wilbur Benner officiating.

Obituaries

Karns: Mrs. Clara Karns, Everett, Pa., born March 16, 1897, died March 7, 1981. She was preceded in death by her husband, Albert Karns. She is survived by two sons; three daughters; 22 grandchildren; and 20 great-grandchildren. The funeral service was conducted by Rev. Curtis Bryant. Interment was in the Baughman Cemetery.

Maggert: Alice Maggert, West Milton, Oh., born June 30, 1895, died April 16, 1981. She was the daughter of Marion and Amanda Hoke Hoover. She was preceded in death by her husband, Forrest Maggert in 1944; and three children: Floyd, Violet and Bertha Garwood Hinton. She is survived by four sons: Glen, Everett, Arthur, and Emmet; four daughters: Rozetta Tary, Grace Sanders, Verda Badgely and Eunice Morris Welsh; four brothers; a sister; 74 grandchildren; and 40 great-grandchildren. She was a member of the Highland Brethren in Christ Church. The funeral service was conducted by Revs. Louis Cober, Carl Ulery, and Emmanuel Rohrer. Interment was in the Casstown Cemetery.

Stauffer: Mrs. L. Evangeline Stauffer, born July 18, 1919, in Gladwin Co., Mi., died May 1, 1981, in the Saginaw Hospital, Mi. She was the daughter of Harrison and Goldie Hay. On Oct. 21, 1943, she was married to Rev. Melvin Stauffer who survives. She is also survived by two daughters: Rosalie Kohn and Elsie Feirer; a son, David; and four grandchildren. She accepted the Lord in 1938 and later joined the Brethren in Christ Church. She, with her husband, gave many years of service to the Mooretown and Oak Grove churches. Bishop David Climenhaga conducted a service in the Mathews Funeral Home, Gladwin, and Rev. Ronald Slabaugh and Bishop Climenhaga conducted one in the Mooretown Brethren in Christ Church.

Vannatter: Mrs. Vera Vannatter died March 25, 1981 at the age of 78. She was preceded in death by her husband, Rev. Alonzo Vannatter in 1976. She is survived by four daughters: Rita Grant, Nina Buchner, Lila Chapman, and Verna Hanson; and a son, Harry. She was a member of the Brethren in Christ Church. Rev. John R. Sider conducted the funeral service. Interment was in the Culters Cemetery.

Wiley: Otto Wiley, Ithaca, Mi., born Feb. 25, 1900, died April 13, 1981. He is survived by a son, Jack; a granddaughter; two great grandchildren; a niece; and a nephew. Rev. Bedsaul Agee conducted the funeral service. Interment was in the Riverside Cemetery, Alma, Mi.

Previewing the Foundation Series for youth and adults

by Harriet S. Bicksler

One of the take-home newspapers for high school students

SHARING WHERE WE ARE

Gamaliel Speaks Up for Controversial Sect

Jerusalem, 20 July, A.D. 30 (GNS). Temple leaders have been trying to maintain a solid front in their opposition to the troublesome Galilean sect, the followers of an itinerant teacher from Nazareth called Jesus. They were on the verge of sentencing the 12 top leaders of the group to death when one member

of the high court protested. From a person close to the high priestly family, Good News Service has learned that one rabbi, Gamaliel, a member of the high council argued convincingly for less violent action against the new group. The 12 leaders had been charged for saying that the priests had conspired with

Pilate in the execution of Jesus. When the high priest told them they could no longer speak about Jesus, Peter and all the other disciples said, "We must obey God rather than men."

The council wanted to sentence them to death right away, but Gamaliel spoke up and warned the council. He is reported to

have said, "It just could be that these are God's people. If so, you'll not be able to stop them. Watch out. You might discover that you're fighting against God." But in order to save face, the council ordered the Twelve soundly beaten before being set free. [Acts 5:12-42]

GOOD NEWS PEOPLE 4

Rage of Strange Men Calmed

By Good News Reporter

You're 19 years old and have a hunched back so deformed that you cannot stand or sit up without a leather brace. You'd like to go into the meadow to collect specimens for your flower and plant collection, but you can't walk far without tiring. Your sister thinks your weakness may be caused by tuberculosis.

"Oh, God, why did you let me become like this?" you say as you try to pray. "Why can't I be like other girls? Sometimes the future looks so dark and black that I despair."

But you never complain to your father or mother, though you are often ill. You cannot go to school with your sisters and brothers. But from time to time, a teacher comes to your home and you learn about the world through the books you begin to read. And you learn to write, and how you do write!

You begin a journal in which you pour out your soul day after day and in which you witness to your faith in God.

"Apanlee, November 14, 1916. My name is Anna Baerg," is how you begin your first entry. "Apanlee is a large estate in the Molotskine Mennonite colony in South Russia, where my father is the manager. That should be sufficient introduction, I think."

One day your uncle sees you weeping - you have just come back from the Crimea where you had gone for medical treatment for your back, but it did no good. "Instead of tears," Uncle Abraham says, "put your feelings into words."

And so you make an effort to write poems - verses that will reach people far away and bring your faith to them.

"And the moon so brightly shining Comfortingly says, 'Don't weep,'" you say in your first poem. "The Creator is so

loving. You, my child, He too will keep."

Your teacher says it is a fair poem and encourages you to keep trying, even though she doesn't expect you to be another Goethe.

I'll show her, you say to herself, as one poem follows another, many about prayer and about faith.

The peace and isolation of your closed German community is suddenly shattered when World War I erupts, followed by the Communist revolution. Soldiers of the opposing forces storm through the nearby towns, bombs fall from airplanes, and roaming Russian bandits rob and rape in the villages. Mennonite men are drafted into the army, and those who object are sent off to prison, including Uncle Abraham.

You had once decided to leave politics to the men, but now you know you have to understand what is happening to you and your people and why. You have to come to terms with your hatred and fear of the Russian people who are forcing change on your way of life, driving your family from its comfortable estate to live in poverty in a distant village.

"And if you say they are dumb Russians," you tell yourself, "you still have no right to despise them. Anna Baerg. For they are people and as such God has put them all on one level, without exception."

Your father dies of typhus, and your seven younger brothers and sisters to support in a time of famine and crop failure. You are able to find a job teaching children. Though the pay is small, for everyone is poor, you are glad that you can share

Continued next page

For Speaking Out Loud

FAITHSPEAKING. Your faith in God has gone forth everywhere, so that we need not say anything. 1 Thessalonians 1:8.

JESUSSPEAKING. He who hears you hears me. Luke 10:16.

LIFESPEAKING. Go and stand in the Temple, and tell the people all about this new life. Acts 5:20, TEV.

SPEAKINGPLUS. We were ready to share with you not only the gospel of God but also our own selves. . . . 1 Thessalonians 2:8.

FORCRYINGOUTLOUD. Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. Acts 5:41.

SPEAKPRAISE. In the same way your light must shine before people, so that they will see the good things you do and praise your Father in heaven. Matthew 5:16, TEV.



HomeSchoolChurchStorePoolFieldStreetCourt1 libraryOfficeCafeteriaBusStation

We were ready to share with you not only the gospel of God but also our own selves. . . . 1 Thessalonians 2:8.

HallStationMarketRinkMarketStationHallBusCafeteriaOffice1 libraryCourtStreet

The new Foundation Series for Youth and Adults is now available. I've had the opportunity to look over the first quarter materials and already I'm impressed that the new series continues the same excellent tradition begun by the Foundation Series for Children. Because I've been editing the revisions for the children's series, I've learned to know that curriculum rather well. The strong features I've discovered there have been carried over to the youth and adult curriculum.

The entire Foundation Series curriculum (children, youth, adult) is firmly based in the Bible and the believers' church tradition. It promotes the importance of the local community of believers as a setting for maturing in the Christian faith. Creative teaching and learning techniques form the core of the curriculum, based on the sound pedagogical principle that one learns best by being an active rather than a passive participant in the learning process. Then, too, the curriculum is one of only two (the new Enduring Word Series for adults is the other) in which the Brethren in Christ have been involved in writing, editing, and publishing. In the remainder of this article, I want to preview the first quarter materials for both the youth and adult series.

Youth Curriculum

In order to provide continuous variety for high school youth (grades 9-12), each quarter of the youth curriculum is divided into two sections. One unit is usually a Bible study and the other a practical application of biblical truth. The first quarter is a study of the gospel of Mark, *You Are the Christ*, by Bob Bowman, and a mandate for *Sharing the Good News* by Maynard Shelly. Student materials consist of a booklet containing reading material and written exercises for the first unit of Bible study and a newspaper take-home sheet for each session of the second unit. The newspaper especially is a different and clever resource. Entitled *Good News People*, it is a newssheet from the perspective of the early church. For example, the first session on Pentecost fea-

tures the banner headline, "Power Poured on People," a news story, "Unemployed Fisherman Hails Revolutionary Power," and a letter to the editor from Barnabas.

The teacher's guide provides the biblical background, objectives for each session as well as specific suggestions for how to conduct the class. There are ideas to help the teacher guide the class in discovering biblical truth for themselves. The authors acknowledge that there may often be too much material to use in one 45 to 60 minute session, but that then gives the teacher the freedom to choose that which most suits his/her interests or abilities. Also available is a teaching packet containing a Foundation Series poster, a filmstrip and a cassette tape. It would be hard, I think, to complete the course as intended without catching the vision for "sharing the good news."

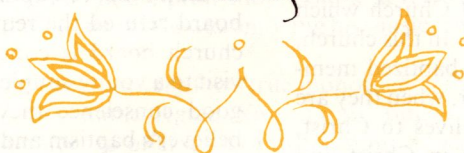
Inside the front cover of the teacher's guide is a full outline of the four-year cycle of courses. Included are such Bible studies as Clues for Gracious Living (Deuteronomy), God Is Love (I John), Our Future Hope (Revelation), Meeting Human Need (John), Confessions of a Prophet (Jeremiah), and practical studies like Becoming a Christian, Peacemaking, Believers' Baptism, Encountering Other Faiths, Expressing Affection, Speaking the Truth in Love, and The Church's Service in the World.

Adult Curriculum

The first in a series of eight studies in the Foundation Series is entitled *Becoming God's Community*. The student book was written by John Driver and is divided into two units. The first unit, "Taking Root and Branching Out," is a survey of how God established a covenant with his people from Abraham through to the coming of Jesus and the beginning of the Christian Church. It concludes with two lessons on renewal movements, especially Anabaptism, which in recent centuries have sought to regain a vision of God's ultimate intentions for his people. The second unit, "The Agenda of the People of God," is a study of the Sermon on the Mount, focusing on the practical ways in which the community of believers stands apart from the rest of society. Interspersed throughout the student book are photographs of people from the participating denominations demonstrating God's community in action. In addition to the photographs are numerous quotations

It would not be
so hard to believe
if it were not
so hard to obey.

Soren Kierkegaard



—from the adult student book

written in attractive script which help to focus the issues raised in the course.

Accompanying the student book is a teacher's guide, written by Grace Wenger. A typical lesson plan includes the scriptural focus, background information, objectives to guide the group activities, and information on how to lead the class discussion. Basic to the course (and to the Foundation Series in general) is the assumption that "group interaction is essential to the learning process." This is not a lecture-based course! In addition to suggestions for structured class discussion, there are numerous ideas for creative activities such as brainstorming, interviews, panel discussions, creative writing, drama, choral readings, book reviews, films and filmstrips. The teacher can choose to conduct a traditional class discussion, or do something different—however he/she is most comfortable. What particularly excites me about *Becoming God's Community* is the sense one gets of the "specialness" of belonging to the people of God and of learning to live as though discipleship really mattered.

Admittedly, this first course is difficult and challenging for both teacher and student, and may not be right for every class. But don't be turned off on the whole series by one hard book. There's more good material to come. This and the following courses can be

used independently of each other, as electives, Sunday evening or midweek studies, or small group studies. The themes introduced in the first quarter are general ones which are developed in subsequent quarters. The titles, *Invited to Faith*, *Living as God's Family*, *The Coming Kingdom*, *Children of Peace*, *Sharing the Gospel*, *Called to Stewardship*, and *Led by Word and Spirit*, give an idea of the broad range of topics to be covered.

I hope that many of our congregations will choose to use the Foundation Series for Youth and Adults. The Foundation Series stresses the Anabaptist vision for a new community of believers living out the kingdom of God through commitments to discipleship, servanthood and peace as exemplified in Jesus. It also stresses the importance of personal salvation and of learning to allow the Holy Spirit to work in our lives. It is, in short, a well-rounded curriculum theologically, which offers a variety of learning experiences to help us grow as Christians. Order it now (or ask your Sunday school superintendent to order it) from your local Christian Light Bookstore for use this fall.

Harriet Bicksler, Harrisburg, PA, has been serving as interim revision editor for the Foundation Series (Nursery-Eighth Grade). She also edits the Christian education pages for the *Visitor*.

Readers Respond

To be considered for publication,
letters must be signed
and should be 300 words or less.

More on baptism . . .

I was disappointed that Dr. Ives in "Baptism: Waters That Divide" (March 10) chose division instead of unity for a conclusion to the issue of church membership of infant-baptized believers. I strongly disagree that the Anabaptist heritage would be denied by admitting conscientious Bible-believing Christians, who confess their belief in Jesus Christ as Saviour and Lord and whose lives show a personal commitment to Him.

When I married, I was accepted into the Christian Reformed Church which practices infant baptism. In this church, children are considered baptized members of the church. Later, when they are ready to commit their lives to Christ, they confess their faith in Christ and claim that baptism as their own thus becoming confessing members of the church.

The Brethren in Christ have traditionally looked to the Bible for literal answers, but in this case there is no clear-

cut answer. There is no record of infant baptism, but there is mention of households. How helpful it would be if Paul had told us when Timothy was baptized instead of recording his circumcision!

An advantage of baptizing infants is that children are then part of the church, instead of feeling outsiders. A problem is the erroneous assumption of "being all right since we're covenant children." Baptism doesn't save.

Dr. Ives tells of an applicant for membership who in good conscience wouldn't be re-baptized. The church board refused the request. My present church board is considering paying a visit to a young couple in our church. In good conscience they now believe in believer's baptism and so have not baptized their two young children. I pray they will not drive this committed couple away from our fellowship with their good intentions towards conformity of convictions. Do we not make the same mistake the burners and drowners made when we refuse acceptance of each other's beliefs?

Betty Vandervecht
Bradford, Ontario

Affirming our roots . . .

I'm living in an environment where people have little or no use for a theology that is not applied beyond the written page or Sunday morning sermon. Rather, these same people are presented daily with life-and-death situations that demand action growing out of a "living" theology. I therefore strongly affirm the necessity of the article by Martha Byers, "Understanding Our Roots" (March 25 issue).

Clearly, a person has little hope of responding obediently to the mandates and in consistency with the life and example of Christ, unless that person is exposed to what actions constitute obedience and what Christ's example was.

If the worst elemental human response is indeed "to respond in kind" (you hit me and I'll hit you), then man, without instructions or reasons for something other than his natural or innate kinds of reactions, has little cause to respond contrary to society's justice (you hit me and I'll hit you).

In other words, as Martha Byers has rightly emphasized, church leaders today (as in the past) must stress the concept that to be a *Christ imitator* one will not always walk hand in hand with "mainstream society's" conclusions about justice. For just as our biblically founded church tradition and history illustrates, these two systems—Christ's and the world's—often arrive at very different conclusions about dealing with issues like justice or peace.

If contemporary Christians hope to "walk with Christ" successfully along the often rough road (including pacifism), they must be well founded in the legitimacy of its often harsh realities. Because of the kind of life Christ lived, he died the kind of death he died. As a result of these two, Christ was resurrected and salvation made possible (created, if you will). We are offered this salvation only as we identify "livingly" with this same Christ.

A life-giving biblical pacifism does not come cheap, and it takes more energy to suffer than to "respond in kind."

Anthony Chamberlain
Venezuela

About the letting go . . .

We think the article by Paul Hostetler, "... then the letting go ..." (April 25 issue) needs to be challenged.

We could not understand the motive of his writings. Years ago when we bowed at an altar of prayer, didn't we "pound the bench" and say, "Yes, Lord, I consecrate all to you," the known and the unknown? That consecration meant giving up our own desires, which included giving our children to the Lord, too.

What a wonderful and full life we have enjoyed in spending many, many years in the service of the Lord in far away places. Yes, and seeing both of our children in the work of the Lord in "regions beyond." Years have gone by when we did not see our children or grandchildren, but we were very glad and happy that they were doing their bit in the vineyard of the Lord.

Roy and Esther Mann
Bulawayo, Zimbabwe

Reminder

June 30

is the deadline for submitting photos for the 1982 Family Appointment Calendar.

Photos should feature family or congregational life (closeups of a few people or an activity) rather than scenery or large group shots.

Black and white glossy prints, 8" x 10", are preferred, but others may be considered.

Send photos (with brief caption/description) to: Mary Ebersole, c/o Board of Christian Education, P.O. Box 127, Nappanee, IN 46550.

Niagara Christian College News

Record crowds and enthusiastic response characterized the performances of "Cheaper By the Dozen"—the annual spring drama production by the Center Stage Players of Niagara Christian College. Despite planning a three-night performance rather than the usual two nights, a record 550 persons attended Friday night with total attendance reaching 1250, almost double the previous record. The performances were enjoyed by people of all ages—including a large contingent of senior citizens.

Rocky Fan, a grade 11 student at Niagara Christian College, placed 2nd on the Niagara Peninsula Zone in the University of Waterloo's annual Junior Mathematics Contest. His score of 105.75 (on a 150 point scale) placed him 38th among 29,412 students competing from all across Canada. The highest mark in the Niagara Zone was 108.50 and in Canada was 135.00.

Mr. Fan combined with Brad Hogg, Jan-vis Jok, Randy Paura, and Randy Winger to give the Niagara Christian College top 5 team a composite score of 393.75—good enough for 8th place among 31 schools on the Niagara Peninsula Zone. This also placed NCC in the top fourth among the 540 competing schools in Ontario as well as among the 1179 schools across Canada.

Messiah College News

A ten-year-old dream will become a reality this fall when Messiah College begins to admit students to its new four-year generic nursing program. The new program emphasizes family care and clinical experience.

Final approval by the Pennsylvania State Board of Nurse Examiners, expected in March, was received in May. Full state approval and accreditation from the National League for Nursing will be sought after the first class graduates in the spring of 1985.

According to President Hostetter, this is a crowning victory for both Dean David Brandt and Dr. Elaine Gallaspy, Director of Nursing at Messiah College.

Sensing the importance of this area of study due to the deep service orientation in nursing, Messiah began investigating the possibility of a nursing program in the early 1970s, when its initial proposal was approved. But because of a four-year moratorium on all new nursing programs in Pennsylvania, further action was postponed until 1979. In September 1980, Dr. Gallaspy assumed the chairmanship of the program and presented a program proposal that was accepted by the State Board of Nurse Examiners.

Random thoughts and personal biases on

Singing the faith

Stanza 1

The Brethren in Christ are a singing people. That's a part of our heritage I really enjoy, despite the fact that I am not very good at it. At times I feel a bit self-conscious, trying to locate an elusive high bass note. Then I recall the Psalmist's admonition to "make a joyful noise unto the Lord" . . . relax . . . and sing with gusto.

* * * * *

Ever wonder how some people are able to sit through a worship service and never enter into the spirited congregational singing? It would seem virtually impossible to keep quiet while surrounded by fellow Christians singing "O For a Thousand Tongues to Sing My Great Redeemer's Praise."

* * * * *

Some persons who seldom sing claim the inability to "carry a tune." That never stopped Marvin, with whom I worked some twenty years ago. He was a monotone—one note and only one—but that couldn't keep him from singing as he worked in the print shop. And it never seemed to bother the people around him, either. He was enjoying his music, and we were enjoying him.

I've been told there are very few "true monotones"; that most people can be trained to sing to some degree. Now, if only someone in each congregation would volunteer to offer a bit of instruction to those too timid to risk singing off key . . . then they, too, could "sing the faith."

* * * * *

The minister of music in your congregation deserves a special word of appreciation. As he or she teams with the pastor, the Holy Spirit is able to blend the congregational hymns, special music and the sermon into a worship experience which glorifies our Lord.

And it is no easy task to be sensitive to the varied musical tastes found in a congregation. "We need more gospel songs." "The choir should sing more (or fewer) anthems." "Let's try some contemporary Christian music, with a guitar." "Why can't we sing more of the good old hymns?"

* * * * *

Spirited congregational singing is hard to surpass, especially when it springs up from hearts captured by the meaning of the text and hymn tune. But I confess to difficulty in appreciating a "cheerleader" song leader. You know the type—"Let's really raise the roof on this chorus, now!" That kind of directing might be appropriate for a youth camp, but I find it out of place in a worship setting.

* * * * *

As part of a quiet time with the Lord, I frequently "sing" my way through a section of *Hymns for Worship*. A number of texts and tunes are unfamiliar. But this week I was impressed again with the number of great hymns which are familiar (at least to me), but which I seldom hear sung in Brethren in Christ services. Perhaps as congregations, we should try some variation of "singing through the hymnbook" rather than repeating two dozen "old favorites." (Find some "new favorites.")

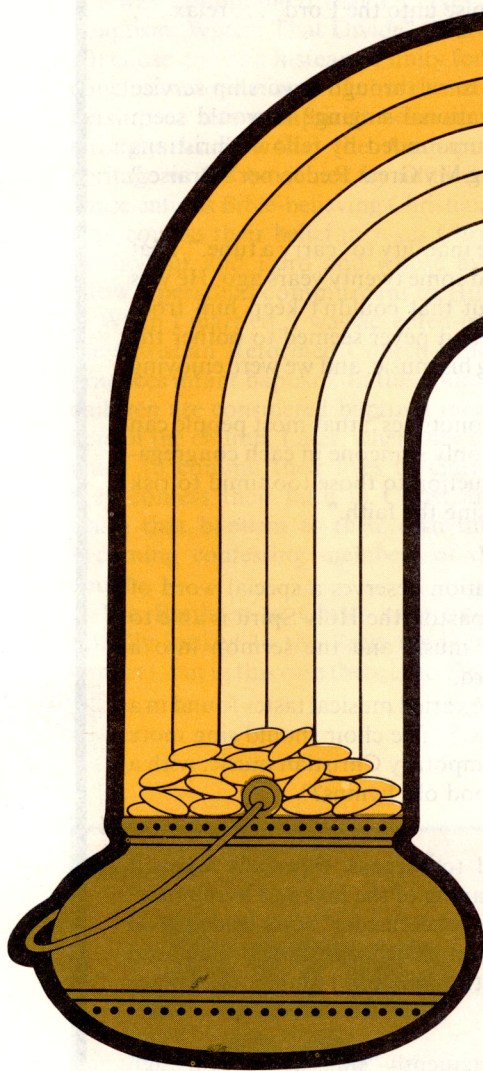
In an effort to build awareness of different hymns, the Commission on Music and Worship for years has promoted a "Hymn of the Month." Do you know which hymn is featured this month? (Hint: check your Family Appointment Calendar.)

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From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

—Isaac Watts

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“Yes, Chad, there is a pot of gold at the end of the rainbow”

A letter received recently by Dale Allison, pastor of the Elizabethtown Brethren in Christ Church.

Pastor Allison, you don't know me, but I'd like to share a story with you about how special your church was for my youngest son, Chad.

It all happened on Monday, March 30, the day the president and others were shot. When the children got home from school, we were watching the awesome events on T.V. The dreary cloudy afternoon seemed to match the somber mood of us all.

Soon, however, there appeared two beautiful rainbows, and we all welcomed this respite from the news. Somehow recalling this special promise from God seemed to uplift my otherwise depressed feeling, and joy filled us all.

Even though my youngest son Chad knows the familiar biblical story of the rainbow, another story of finding a “pot of gold” at the end of the rainbow raced through his adventurous nine-year-old mind. He excitedly asked if he could search for the gold and take our dog Goldie along. I said he could.

We live along the Old Hershey Road, out in the country, and dog and boy romped across the fields in search of the rainbow's end. I went inside to finish the dishes and other chores while still tuned in to the T.V.

After about an hour, I asked his brothers if Chad was back, but no one had seen him. I still wasn't too worried, because the dog was with him and he often romps in the woods and fields. Besides, the rains had stopped and the sun was shining.

But it was getting late. After another half an hour, my concern turned to worry, but still no Chad. All I could now think of was the terrible feeling the parents of the missing children in Atlanta must have felt. No, I had to dismiss these thoughts from my mind.

Later, one of his brothers yelled, “Here he comes across the field.” Needless to say, I was filled with anger but at the same time great relief.

Before I could get out an angry “Where were you?” a dirty, freckled, chubby faced, wet, muddled, tired little boy with the biggest smile and radiant face yelled, “I found it! I found it!”

Babbling on, he breathlessly continued, “And it was right where it was supposed to be. God's got it! I couldn't get in because the church was locked, but mother, it was beautiful! Just beautiful! The rainbow ended all over the roof of the church. I tried to climb up to look in the window to see the gold, but I was too small. But I know it's there!”

After questioning him we discovered his trek to find the end of the rainbow had taken him approximately two miles from our house, along the woods and fields of Route 283 to your church, and another two miles back home.

Now Chad is known to have stretched the truth at times. But he begged me to believe him, that he found what he was looking for. He asked if I could persuade someone of his find. I suggested we would write to you and let you know of your “special church.”

As Chad grows in his spiritual life, I am sure someday he'll understand that the place to which he was led that March day truly was the end of the rainbow—where all the wealth we as Christians will ever need here on earth can be found.

Thank you for having your church there. And may there be many bright rainbows for you and your congregation.

Sincerely,
Chad and JoAnn Miller
Elizabethtown, PA